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THE PURPOSE AND SIGNIFICANCE OF CELEBRATING CHRISTMAS

Christian observance of Christmas is dedicated to a single objective: honoring and rejoicing in the birth of Christ. This celebration focuses on the fact of his birth rather than the specific calendar date. While December 25th is the traditional date for this hallowed reflection, believers could theoretically choose any consistent time of year for this purpose. The Russian Orthodox Church, for instance, celebrates on January 7th due to its continued use of the Julian calendar following the global shift to the Gregorian calendar in the 16th century. Ultimately, the exact date of the arrival of Christ in human form is not known, yet the event remains a central mystery of godliness.

THE PROBABLE HISTORICAL TIMING OF THE NATIVITY

Scholars suggest that the birth of Christ likely occurred in September rather than December. This conclusion is based on the biblical account of the priest Zacharias serving during the course of Abia, which was the eighth of twenty-four priestly divisions. Since this course typically fell in late May or early June, the conception of John the Baptist would have occurred then, leading to his birth the following March. Given that Christ was born six months after John, his birth would fall in the month of September. This timeline is consistent with the logistical requirements of a national tax census, as the harsh conditions of winter would have been unsuitable for

travel by families and pregnant women. Furthermore, biblical accounts of shepherds watching their flocks in the fields at night suggest a season more conducive to outdoor labor than the depth of winter.

THE PRECEDENT FOR MAN-MADE COMMEMORATIONS

While some argue that Christmas lacks express scriptural sanction, there is a biblical precedent for the annual observance of events instituted by believers. Jesus himself attended the Feast of the Dedication, now known as Hanukkah, in Jerusalem during the winter. This eight-day festival was established by Judas Maccabaeus in 164 BC to celebrate the cleansing of the Temple after its desecration. Although the Torah did not explicitly mandate this feast, the fact that Jesus recognized and participated in it suggests that later generations of believers may similarly institute festivals to celebrate the incarnation of the Redeemer.

THE THREE PILGRIMAGE FEASTS AND THEIR MODERN EQUIVALENTS

The Torah established seven annual feasts, including three major pilgrimage festivals where all adult males were required to appear before the Lord in Jerusalem. These three festivals—the Pesach season, Shavuot, and Sukkot—find their spiritual counterparts in the Church Age through the celebration of Resurrection Sunday, Pentecost, and Christmas. Christmas reflects the gift of God the Father who sent His Son to live among mankind, a theme mirroring Sukkot or the Feast of Tabernacles. Resurrection Sunday emphasizes the Redeemer’s sacrifice, corresponding to the Feast of First Fruits. Finally, Pentecost marks the arrival of the Holy Spirit to indwell believers, fulfilling the significance of Shavuot or the Feast of Weeks.

PAGAN INFILTRATION AND CALENDAR DISCREPANCIES

The historical choice of December 25th by the Church of Rome was influenced by a desire to co-identify with existing pagan celebrations, specifically the birth of the pagan god-man Nimrod and the Roman festival of Saturnalia. Critics argue this co-identification was an attempt to make Christianity more appealing to pagans. Similarly, the term "Easter" is derived from the pagan goddess Ishtar or Astarte, whose symbols, such as the egg, have been integrated into the observance of the Resurrection. The Roman church further deviated from biblical tradition by adopting a calendar based on the sun and moon to calculate Resurrection Sunday, rather than adhering to the fixed Hebrew calendar.

THE SYSTEMATIC ATTACK ON TRADITIONAL FEASTS

A concerted effort has been made to secularize Christian celebrations and remove their spiritual dimensions. This began with the popularization of the Santa Claus myth in the 19th and 20th centuries, which is viewed by some as a dangerous psychological deception. The name "Santa" is identified as an anagram for "Satan," suggesting a cunning attempt to displace Jesus in the minds of children. Furthermore, the myth attributes god-like qualities to a fictional character, potentially leading to cognitive dissonance and spiritual harm when children discover their parents have promoted a lie.

The secularization process was accelerated by the American music industry starting in 1941. Songs like "White Christmas," "I'll Be Home for Christmas," and "Rudolph the Red-nosed Reindeer" were promoted by media influences to define the season as a "holiday" rather than a holy day. This trend is also evident in the use of "Xmas," where the letter "X" serves as a symbol for Nimrod or a betrayal into the hands of Satan. Even the feast of Pentecost, formerly known as Whitsun, has been systematically diminished and replaced by secular "Spring Bank Holidays" in countries like Britain.

MODERN SYMBOLISM AND INSTITUTIONAL POLLUTION

Evidence of anti-Christian influence is found in the symbolic choices of political and corporate leaders. For example, the use of the Washington Monument—the tallest obelisk in the world—on presidential Christmas cards is interpreted by some as an homage to the pagan god Nimrod. Modern corporate materials, such as those from national postal services in Ireland, often replace spiritual motifs with secular themes like the "Tin Man" from the Wizard of Oz. These changes reflect a leadership class that has been influenced by Freemasonry and secular ideologies, leading to the devaluation of essential spiritual feasts.

CONCLUSION

True believers are encouraged to reflect deeply on the spiritual significance of the three annual feasts, which are intended to strengthen and encourage the Church. Despite ongoing efforts by secularists and various ideological groups to sully the beauty of these occasions, Christians must remain proactive in defending their right to express their beliefs publicly. By upholding the name of Jesus and recognizing the gifts of the Holy Trinity, the faithful can resist the intimidation of modern secular culture and worship the Lord in the beauty of holiness.